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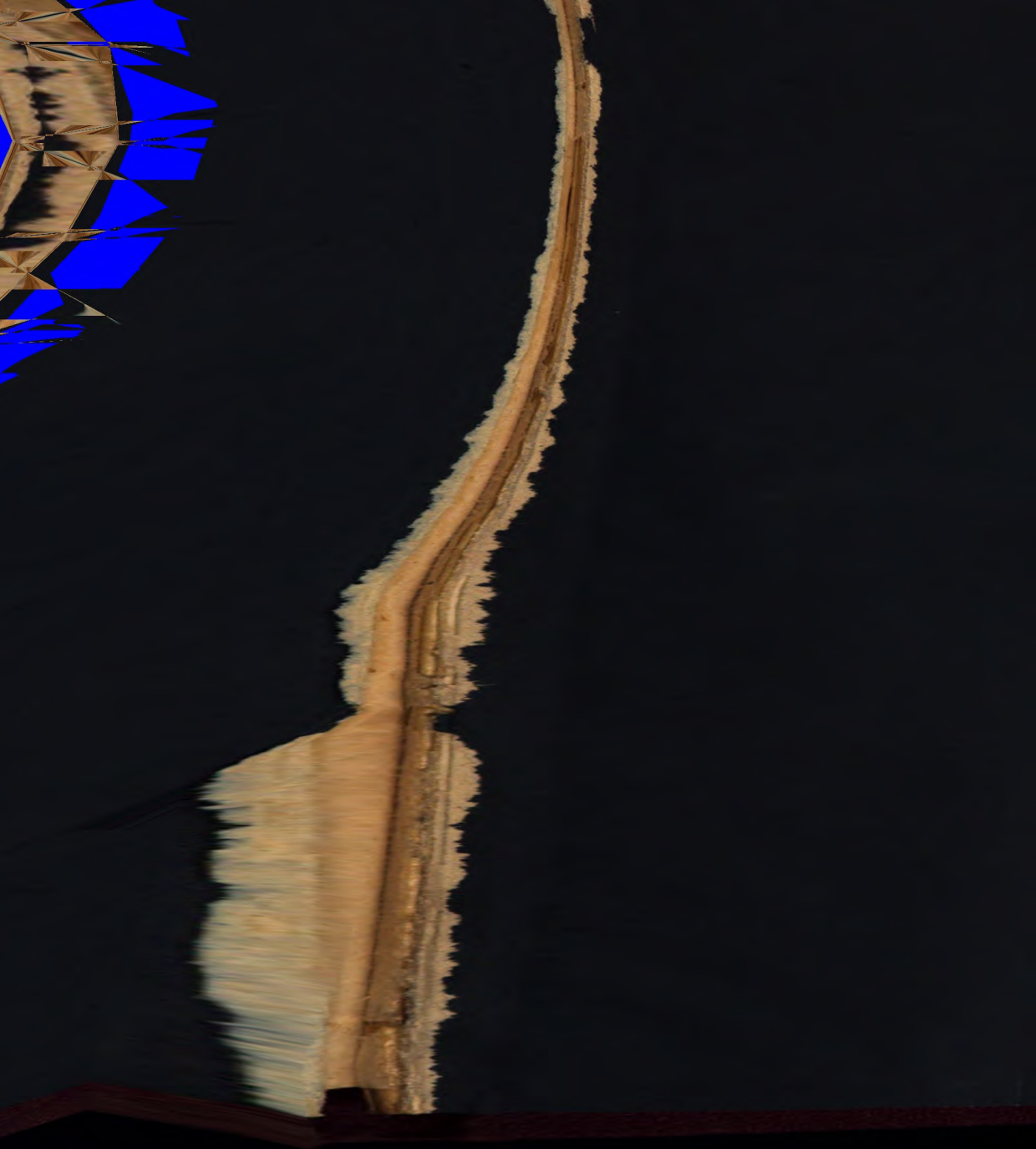
A TRANSLATION IN METRICAL  
PARALLELISMS

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BY ADAM CLARKE ROWLEY M.A.













# JOEL.

A METRICAL TRANSLATION.

WITH

NOTES AND REFERENCES.





J O E L .

A TRANSLATION, IN METRICAL PARALLELISMS,

ACCORDING TO THE

HEBREW METHOD OF PUNCTUATION ;

WITH

NOTES AND REFERENCES.

BY

ADAM CLARKE ROWLEY, M.A.

INCUMBENT OF ST. MATTHIAS, BRISTOL.



LONDON :

HAMILTON, ADAMS, & CO. PATERNOSTER ROW.

BRISTOL : I. E. CHILLCOTT, CLARE STREET.

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1867.

147. e. 18.

I. E. CHILLCOTT, PRINTER, BRISTOL.

## P R E F A C E .

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THE Prophecy of Joel is eminently distinguished for that vivid and poetic style which marks the writings on the prophetic pages. It is certainly not easy to determine the laws of Hebrew versification ; and yet there are points of difference which mark with sufficient plainness the poetical structure of the books of Job, the Psalms, and the Prophets, and distinguish them from the prose compositions of the Bible. Besides the variety of imagery, the richness and beauty of language, and the sublimity of thought, there is a certain construction of Lines and Stanzas having relation or proportion to one another, not accidental, but continuous, and greatly assisting in many instances, as Bishop Lowth has shown, the interpretation of the sacred writings ; containing in fact, as the Bishop expresses it, "a Rythmus of propositions, and a harmony of sentences." Before the time of Bp. Lowth, many fanciful theories were propounded as to the laws of Hebrew verse ; but it was reserved for this Prelate to supply the true key to its construction. To him we are indebted for bringing into notice the system of Parallelism, according to which he translated and arranged the Book of the Prophet Isaiah. In his Preface to this work the learned Bishop observes—"Hebrew verse certainly did not consist in Rhymes, or similar sounds at the ends of verses ; but there are evident marks of a certain correspondence of the verses with one another, and of a certain relation between the composition of the verses and the composition of the sentences, so that generally Periods coincide with Stanzas, Members with Verses, and Pauses of the one with Pauses of the other ; which peculiar form of composition is so observable, as plainly to discriminate in general the parts of the Hebrew Scripture which were written in Verse from those which were written in Prose." "The correspondence of one Line or Verse with another," he adds, "I call Parallelism."

It is according to this system that the present translation has been arranged. Each word has been carefully weighed, and collated with the Septuagint and Vulgate Versions, and the endeavour has been to convey the full sense of the original in a metrical form, which has not, so far as I know, been attempted before. The Poetry is in the sacred Text, and the expansion of the Hebrew words in the translation has not been adopted for the sake of euphony, but to unfold the latent force and beauty of the original expression, and also to furnish the literal root meaning of the word. For example, the expressions "pale moon" and "spher'd stars" are so rendered because "yaraiach" moon, in Hebrew, signifies in its first meaning "pale," and "kokavim" stars, signifies globes or round balls.

It should be observed that the lines are divided according to the masoretic accents or stops, and as these frequently occur where there is no pause in the sense, they cannot be regarded in any other light than as pointing to the harmony of the Period, and as dividing the verses into their proper members. The Accents thus employed, and which indicate this poetic division, are Tipheha and Revia, which supply the (,) Comma; Sakaiph katon, the (;) Semicolon; Athnach, the (:) Colon; and Sillook, or Pasook, at the end of the verse, the (.) Period. It is hoped that by thus presenting to the eye of the Reader the sublime language of the Prophet in a form and structure corresponding to that which it bears in the original—not indeed attempting to paint the lily, or gild the most fine gold, or add anything to the divine and unapproachable beauty of the inspired original, but rendering it in the style and after the manner which the Prophet has adopted—additional interest may be imparted to the reading of those precious words by which we may be made wise unto salvation.

In reference to the notes appended, I have been greatly assisted by the "Critici Sacri," by Dr. PUSEY's Commentary, and by that of my grandfather, DR. ADAM CLARKE.

# J O E L.

A METRICAL TRANSLATION.





## JOEL. CHAP. I.

THE WORD OF THE LORD THAT CAME (TO PASS) TO JOEL THE  
SON OF PETHUEL.

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1. Hear this ye old men ;  
And give ear all ye dwellers on the earth :  
Hath this thing been in your days ;  
Or hath it even in your fathers' days.
2. Tell ye concerning it to your<sup>1</sup> children :  
Your children also unto their children ;  
And their children to the next generation.
3. What<sup>2</sup> the grub locust leaves the locust eats ;  
The locust's remnant the wing'd locust eats ;  
His residue the full grown locust eats.

<sup>1</sup> Ps. lxxviii. 4.

<sup>2</sup> ch. ii. 28.  
De. xxviii. 38.

Joel was a prophet of Jerusalem, probably cotemporaneous with Amos, who prophesied to Israel in the reign of Jeroboam II. when Azariah was king of Judah. B. C. 800.

The name יואל *Joel*, signifies "the Lord is God." פתואל *Pethuel*, "persuaded of God."

Ver. 1. *Hath this*,—זאת *Zoth*, the pronoun here is emphatic.

Ver. 3. The Prophet mentions four kinds of locusts, of which insect as many as eighty varieties have been enumerated. The reference, probably, is to the different stages of growth in the generic "arbeh," or locust, from the nympha state to the full winged state. First, we have the גזם "*gazam*," the *cropper*, a locust not yet winged, in the grub state; Lat. *bruchus*; the Syriac word signifies "exuens," putting off. Next the ארבה "*arbeh*," locusta propriè; from רבה "*rabah*," to be multiplied. Then we have the ילק "*yelek*," the *licker*, perhaps the "*attelabus*," a locust with small short wings, not yet full grown, and therefore not

4. Wake ye from sleep ye drunken ones and weep;  
And all ye wine-carousers wail aloud:  
For the new wine thus <sup>1</sup>from your lips cut off.

<sup>1</sup>Is. xxxii. 10.

<sup>2</sup>Pr. xxx. 25,  
27.

5. For <sup>2</sup>a nation is come up upon My land;  
Mighty and numberless:

<sup>3</sup>Rev. ix. 8.

<sup>3</sup>His teeth are as the teeth of a strong lion;  
And his the jaw-teeth of a roaring lion.

able to fly. And lastly comes the חסיל "*chasil*," the *devourer*;—the locust with wings fully developed. In favour of this classification, Dr. Thompson, in "The Land and the Book," says that he has noticed four distinct periods of fasting peculiar to the locust in the four stages of its development. There can be no doubt that the "arbeh," the locust proper, comprehends the "yelek" and the "chasil," for they are all together mentioned in Psalms cv. and lxxviii. in reference to the plague of locusts in Egypt. Doubtless under the scourge of the locusts the Prophet points to a judgment far greater, and an enemy far mightier. Its quadruple form may indicate the four great monarchies—the Assyrian, Chaldaean, Macedonian, and Roman, which successively wasted Judah.

Ver. 4. *Wake ye*, חקיצו "*hakeetsoo*,"—"of the drunken, to become sober."—*Fuerst*.  
*The new wine*. עסס "*asees*," newly trodden or pressed out wine.

Ver. 5. *A nation*, גו "*goi*." The Locusts. A like term is used of the ants and the conies; Prov. xxx. 25, 26. *Numberless*. Travellers affirm that their numbers are incredible, and compare them to flakes of snow, and clouds darkening the sun.

The expression of the Psalmist, "I am tost up and down like the locust," probably refers, Dr. Thompson thinks, to the flying locust, whose hosts are whirled about by the currents of the mountain winds.

*As the teeth of a strong lion*. The teeth of the locust are said to be harder than stone, of a sawlike form. The two words here used for lion are אריה "*aryai*," a hero lion; and לביא "*lavee*," the roarer. The latter word seems to have passed from the Semitic to the western languages,—hence, Greek λεων (for *levon*); Latin, leo; German, leu; English, lion. English "to low," appears to be from the same source.—*Fuerst Concord*.

6. <sup>1</sup>My Vine he hath appointed for a wasting;  
 My Fig-tree also for a breaking off:  
 Barking he barks it and casts it aside;  
 Its interweaving tendrils are made white. <sup>1</sup> Is. 5, 6.
7. Mourn as a <sup>2</sup>bride with knotted sackcloth girt,  
 Over <sup>3</sup>the husband of her early youth. <sup>2</sup> Is. xxii. 12.  
<sup>3</sup> Pr. ii. 17.  
 Jer. iii. 4.
8. The oblation and drink offering are cut off,  
 From the Lord's House:  
 The priests shall mourn;  
 JEHOVAH's ministers.
9. The field is wasted;  
<sup>4</sup>The land mourneth:  
 For wasted is the corn;  
<sup>5</sup>Ashamed the new wine, <sup>4</sup> Jer. xii. 11.  
 Faded the golden oil. <sup>5</sup> Is. xxiv. 7.

Ver. 6. *Made white*.—That is, by the consumption first of the leaves and then of the bark, the trees are made white, and remain like skeletons, with bare branches.

The word שָׂרִיץ "*sareeg*," tendrils, signifies "twisted or lattice work."

Ver. 7. אֲלֵי "*alee*," *Mourn*, the imperative feminine form, collateral with יָלַל "*yalal*," to lament. The prophet adjures Zion, or the congregation of Israel, as espoused to God; Jer. ii. 2. שָׂק "*sak*," sackcloth, or what is *knotted* together. Lat. *saccus*; Eng. *sack*.

Ver. 8. *The oblation and drink offering*. The corn and the vine, supplying the materials of the sacrifice, and forming part of the sustenance of the priests, are cut off.

Ver. 9. *The golden oil*. יִצְהָר "*yitshar*," *shining*. Compare Zech. iv. 12. "What be these two olive branches which through the two golden pipes empty the golden oil out of themselves." This ninth verse consists in the original of

<sup>1</sup> Jer. xiv. 3, 4.

10. <sup>1</sup>Be ye asham'd ye husbandmen,  
Wail ye aloud ye vine-dressers ;  
For the rough barley and the yellow wheat :  
For perish'd is the harvest of the field.

11. The vine is parchèd ;  
And the Fig-tree is faded :  
The Pomegranate, the Citron, and the Palm,  
Wither'd are all the trees of the wide plain ;  
<sup>2</sup>Yea joy is wither'd from the sons of men.

<sup>2</sup> Ps. iv. 7, Is. ix.  
3. xxiv. 11.  
Jer. xlviii. 33.  
Jer. iv. 8.

12. Gird <sup>3</sup>yourself and cry mournfully ye priests,  
O ye who serve the altar wail aloud ;  
Come ye in garb of sackcloth pass the night ;  
Ye ministering servants of my God ;  
For holden from the temple of your God,  
Is the meat offering and the drink offering.

five parallel lines, containing two words each, and each pair presenting vividly and abruptly a striking picture by itself, apart from the rest.

Ver. 10. אנכרים "*ickarim*," husbandmen, or those who work in the field ; the Hebrew stem אנכר "*acar*," signifies a field ; Greek αγρος ; Lat. ager ; Germ. acker.

Wail ye. ילל "*yala*," like Greek ολολυζειν ; Lat. ululare ; Eng. yell, halloo.  
שעורה "*seora*," barley ; from שער "*saar*," to be bristly, hairy, "*hirsutus*."  
חטה "*chittah*," wheat, Fuerst connects with a Persian word signifying yellow, or red.

Ver. 11. שדה "*sadeh*." A plain, or expanse around a city.

Ver. 12. Cry mournfully. ספד "*saphad*," to be piercing, a piercing death wail ; v. 12. ch. ii. The sins of the prophets and iniquities of the priests had been the great source of evil—see Lament. iv. 13, 14—therefore *they* are specially called to repentance.

13. Hallow <sup>1</sup>a fast, proclaim <sup>2</sup>a close restraint;  
Bring the old men, <sup>3</sup>all who dwell in the land;  
Unto the Temple of THE LORD your God;  
And cry unto the LORD.

<sup>1</sup> Chr. xx. 3, 4.<sup>2</sup> Lev. xxiii. 36.<sup>3</sup> 2 Chr. xx. 13.

14. Ah<sup>4</sup> for the Day;  
For <sup>5</sup>the Day of JEHOVAH draweth near;  
As violence from the Almighty shall it come.

<sup>4</sup> Jer. xxx. 7.<sup>5</sup> Is. xiii. 6, 9.

15. Is not the food cut off before our eyes:  
Joy and exulting from the House of our God.

Ver. 13. *Hallow a fast.* קדש *"kadshoo,"* make it holy and blameless, and not as the prophet says, "Behold in the day of your fast ye find pleasure;" Is. lviii. 3. עצרה *"atsarah,"* a day of *restraint*, from עצר *"atsar,"* to bind.

*The old men.* Age was to be revered; see Levit. xix. 32. Seventy elders were appointed to share the burden of the people with Moses; Numb. xi. 16, 17. Others had judicial authority; Deut. xix. 12.

THE LORD—יהוה JEHOVAH. The term "Adonai" was used by the Jews instead of the name Jehovah, which Title is rendered in our Biblical version by the expression, "the LORD," printed in small capitals.

Ver. 14. *Ah!* This word *ah!* *alas!* is repeated thrice in the Septuagint, Vulgate, and Arabic versions. The Day of the Lord here includes the captivity of Judah and the division of their land by strangers. Men and Nations have their appointed day, so of Jerusalem; Luke xix. 42. כשד מישד *"keshod mish-Shaddai,"* as *violence from the Almighty*. There is a paranomasia here; the word שד *"shod,"* violence, destruction, having the same root as שדי *"Shaddai,"* the Almighty. This Title is used in reference to the omnipotence of Jehovah. It is used by Balaam; Numb. xxiv. 4, 16. In the Book of Job it occurs thirty-one times. The passage in Isaiah—ch. xiii. 6—is word for word the same as this in Joel, including the alliteration, *"keshod mish-Shaddai."* In connection with this view, how soothing the correlative truth that—"God is Love."

Ver. 15. גיל *"geel."* *Exulting*, from גול *"gool,"* to move round in a circle, to dance for joy.

16. The seeds are moulder'd neath their furrow'd clods;  
The Garners are made desolate;  
The Barns are broken down;  
For wither'd is the corn.

<sup>1</sup> Hosea iv. 3. 17. <sup>1</sup>How do the cattle groan,  
The herds of oxen wander round perplex'd;  
Because for them there is no pasturage:  
Also the herds of sheep are desolate.

<sup>2</sup> Ps. l. 15. 18. <sup>2</sup>To Thee JEHOVAH will I cry aloud:  
<sup>3</sup> Jer. ix. 10. <sup>3</sup>For Fire hath burnt the pastures of the desert;  
And scorching flames all trees of the wide plain.

<sup>4</sup> Job. xxxviii. 19. The cattle of the field <sup>4</sup>gasp unto Thee:  
<sup>41</sup> Ps. civ. 21. For dried up are the <sup>5</sup>valley-brooks of waters;  
<sup>5</sup> 1 Ki. xvii. 7. Fire hath devour'd the pastures of the plain.  
<sup>xviii. 5.</sup>

Ver. 16. עבשו "avshoo." Are moulder'd, withered up by heat in the dry ground. מנרפת "megrephoth," clods torn off, cut into furrows.

Ver. 17. The cattle. בהמה "behaimah," all domestic cattle; from bahaim, to be dumb. The three words of this line are מהנאנחה בהמה "mah neenachah behaimah." How expressive is this! the very language sighs and moans in its utterance. Wander round perplexed. נבכו "nabockoo," from בוכ "boach," to wander about in perplexity. The same word is used of the city Shusan; Esth iii. 15.

Ver. 18. Will I cry. קרא "kara," to raise the voice loud. Syriac, to sound as a trumpet. נאות מדבר "nooth midbar," pastures of the desert. "A plain where grass plots are."—Fuerst.

Ver. 19. Gasp. תערוג "taarog." Greek ορεγει, ορυγει; Lat. "rugire;" Jer. xiv. 6. The beasts even supplicate God. So the young lions; Ps. civ. 21. And the "ravens that cry." "Who provideth for the raven his food, when his young ones cry unto God;" Job xxxviii. 41.

## CHAP. II.

1. In Zion <sup>1</sup>sound the trumpet,  
 And <sup>2</sup>shout aloud upon My holy mount ;  
 Tremble all ye who dwell upon the Earth :  
<sup>3</sup>For the Day of JEHOVAH cometh yea is near.
- <sup>1</sup>Jer. iv. 5.  
<sup>2</sup>Num. x. 5, 9.  
<sup>3</sup>Ob. xv.  
 Zep. i. 14, 15.
2. A day of darkness and of utter gloom,  
 A day of gathering clouds and shades obscure ;  
 E'en as the dawn upon the mountains spread :  
 A people multitudinous and strong ;  
<sup>4</sup>Like them there hath not been from ancient times ; <sup>4</sup>Ex. x. 14,  
 And after them shall not be added more ;  
 Even to years of many generations.

Ver. 1. *The day of Jehovah*—the day in which God's judgments are felt. "The Day of the Lord so cometh as a thief in the night ;" 1 Thess. v. 2. "The time is come that judgment must begin at the House of God ;" 1 Peter iv. 17.

Ver. 2. *A day of darkness*. These flights of locusts darkening the sun probably shadow forth successive national judgments. "The sun shall be turned into darkness, and the moon into blood, before that great and notable Day of the Lord come ;" Acts ii. 20.

*As the dawn*. Referring either to the suddenness of their appearing, or to a sombre reflection of light cast on the ground from their yellow wings.

*A people multitudinous*. Dr. Shaw in his *Travels in Barbary* says, "In the middle of April the locusts increased in numbers, they appeared like a succession of clouds, and darkened the sun."



3. Before him doth a wasting fire consume,  
 And after him a scathing blast of flame :  
 As <sup>1</sup>Eden's garden is the land before him,  
<sup>2</sup>And behind him a desolate wilderness ;  
 And from him no deliverance shall be found.

<sup>1</sup> Is. li. 3.

<sup>2</sup> Zech. vii. 14.

4. His form is as the form of the war-horse :  
 And as impetuous horsemen so they run.

<sup>3</sup> Rev. ix. 9.

5. As <sup>3</sup>the noise of chariots,  
 Over the mountain-tops they swiftly bound ;  
 Like as the crackling sound of flames of fire ;  
 Devouring the dry straw :  
 As a strong people ;  
 Set in battle array.

Ver. 3. *A wasting fire.* Pliny says, "they scorch with their touch." "Wherever their legions march verdure disappears like a curtain folded up, and the dreary spectacle of winter is substituted for the rich scenes of spring."—*Folney*, vol. i. p. 277.

Ver. 4. *As the form of the war horse.* So Rev. ix. 7, "The shapes of the locusts were like unto horses prepared unto battle:—and the sound of their wings was as the sound of chariots of many horses running to battle." Ray on Insects thus describes these creatures, "They have an oblong head like that of a horse, bending downward." The Italians call them "*cavaletta*," cavalry. Bochart says, "The locusts resemble ten animals. 1. The Horse in its head. 2. The Elephant in its eyes. 3. The Bull in its neck. 4. The Stag in its horns. 5. The Lion in its breast. 6. The Scorpion in its belly. 7. The Eagle in its wings. 8. The Camel in its thighs. 9. The Ostrich in its feet. 10. The Serpent in its tail."

Ver. 5. *As the noise of chariots.* Bochart remarks that the noise of the locusts may be heard "six miles off."

## 6. Before him nations tremble as in pangs :

<sup>1</sup>All faces gather flushings.<sup>1</sup>Is. xiii. 8.

## 7. As mighty men they run ;

As men of war they climb upon the wall :

Each on his way they march ;

Nor turn aside from their appointed paths ;

## 8. Nor thrust they every mighty one his brother ;

They march each hero on his own highway :

They fall upon the spear,

And are not slain.

Ver. 6. *Nations tremble.* יָדָלוּ "*yacheeloo*." A word used to denote the pangs of a woman in travail. Burckhardt relates that the Bedouins of the peninsula of Sinai are frequently driven to despair by the multitudes of locusts. The original for the translation "flushings" is פָּאָרוֹר "*paroor*," rendered in our translation "blackness;" and in the margin, "a pot," *i.e.* smoked by the fire, from פָּאָר "*paar*," to glow, to burn. The interpretation given above retains the proper meaning of פָּאָרוֹר "*paroor*," shining reddish countenance. See a similar expression in Isaiah, ch. xiii. 8—"They shall be in pain as a woman that travaileth, their faces shall be as flames."

Ver. 7. *Nor turn aside.* St. Jerome says of the locusts, "They came in such order as to hold each his place, like minute pieces of mosaic fixed in the pavement by the artist's hand."

Ver. 8. *They fall upon the spear.* This couplet is translated by Luther: "They will break through the weapons and will not be wounded." The expression may refer either to the hardness of their scales, which are like a coat of mail, or to the utter uselessness of any efforts to arrest their progress. "On they come," says Dr. Thompson, in "The Land and the Book," "like a living deluge; we dug

9. Within the city eagerly they run,  
 Along the wall they rush, the houses scale,  
<sup>1</sup>And through the windows enter <sup>2</sup>as a thief.

<sup>1</sup> Jer. ix. 21.  
<sup>2</sup> John x. 1.

- <sup>3</sup> Ps. xviii. 7. 10. Before them the <sup>3</sup>earth trembles, the heavens shake,  
<sup>4</sup>Matt. xxiv. 29. <sup>4</sup>The Sun and the pale Moon shall be obscur'd,  
 And the spher'd stars withdraw their shining light.

11. Before His host the LORD shall give His voice ;  
 For mighty are the numbers of His camp ;  
<sup>5</sup>And strong is He who doth fulfil His Word :  
 For the Day of the LORD is <sup>6</sup>great,  
 And very terrible,  
 And who may it abide.

<sup>5</sup> Jer. l. 34.  
 Rev. xviii. 8.

<sup>6</sup> Jer. xxx. 7.  
 Am. v. 18.  
 Zep. i. 15.

trenches, and kindled fires, and beat, and bruised to death heaps upon heaps, but the effort was useless." This was in the year 1845.

Ver. 9. *The houses scale.* So in the great Egyptian plague of locusts—Ex. x. 6—"They shall fill thy houses." Quoting again from Dr. Thompson's interesting account of the inroad of locusts, which he himself witnessed, "When the head of the mighty column came in contact with the palace of the Emeer, they climbed the walls, and marched over the top of it; and when they reached the house of Dr. Van Dyck, in spite of all his efforts to prevent it, a living stream rolled right over the roof."—*The Land and the Book*, p. 418.

*Windows enter.* It should be remembered that the Eastern windows are not glazed, but furnished with open lattice work. The image used by the prophet, "as a thief," is also adopted by our Lord in referring to the great final judgment.

Ver. 10. *Pale Moon.* יָרֵחַ "*yaraiaach*." The word here, as explained by Gesenius, signifies primarily, a *pale light*, and is kindred with לְבָנָה "*levana*," *pale shining*, which word is also applied to denote the moon. Lat. "*luna*." The Arabic word for moon signifies, whiteness.—*Fuerst*. *Spher'd stars.* כּוֹכָבִים "*kokavim*," literally, balls, or globes.

Ver. 11. *The Lord shall give His voice.* God commands this army: so Isaiah

12. Yet even now JEHOVAH surely saith ;  
<sup>1</sup>Return ye quite to Me with all your hearts : <sup>1</sup> Hos. xiv. 1.  
 With tears and fasting and with piercing wail.
13. And <sup>2</sup>rend your hearts and not <sup>3</sup>your outward garb ; <sup>2</sup> Ps. li. 17.  
<sup>3</sup> Ge. xxxvii. 34  
 And turn ye to JEHOVAH your own God :  
 For He is full of tenderness and grace ;  
 Plenteous in mercy and to anger slow ;  
 And rueth for this great calamity.

xiii. 4. All this language points to various periods of judgment, even to the final day.

*Mighty are the numbers.* רב מאד "*rav meod*." The word מאד "*meod*," is generally used as an adverb, to intensify the sense ; it is derived from אוֹד "*ood*," "to be powerful;" and is employed in the substantive form in Deut. ii. 5. "Thou shalt love the Lord thy God with all *thy strength*." מאדך "*meodeca*."

Ver. 12. *Jehovah surely saith.* נאם־יהוה "*neom Jehovah*." The verb נאם "*neom*," (part. paool) imports a solemn assurance given from the Oracle of Jehovah as to the truth of what is asserted, as in Gen. xxii. 16—"By Myself have I sworn *saith the Lord*."

*Return ye quite to Me.* The preposition עַד "*ad*" here used implies actual contact, and signifies more than עַל "*al*," which denotes nearness, or approach. How full of force is this expression—"quite to Me," and how full of tenderness and beauty is the transition contained in this verse from the overwhelming denunciation of the previous one! "Great is Repentance," is a saying of the Jews, "which maketh men reach quite up to the Throne of glory."

Ver. 13. *Rend your hearts.* Similar to the expression—Hosea vi. 6—"I desired mercy and not sacrifice," though both were needful. Paul and Barnabas rent their clothes to denote pain and grief; Acts xiv. 14.

The adjectives חַנוּן "*chanon*," and רַחוּם "*rachom*," in the third line, denoting *tenderness* and *grace*, have intense force. They are the same words as those used

14. Who knoweth He will yet relent and turn :  
<sup>1</sup>Hag. ii. 19. And leave <sup>3</sup>a gift of blessing after Him ;  
 A Meat and Drink Offering to the LORD your God.
- <sup>2</sup>Num. x. 3. 15. In Zion <sup>2</sup>sound the trumpet :  
 Consecrate a Fast,  
 Proclaim a close restraint.
16. Gather ye the people,  
<sup>3</sup>Ex. xix. 10, 22. <sup>3</sup>Hallow the Congregation,  
 Assemble the old men ;  
<sup>4</sup>2Chr. xx. xiii. <sup>4</sup>Gather the young children ;  
 E'en those that suck the breast :  
<sup>5</sup>1 Co. vii. 5. The <sup>5</sup>Bridegroom from his chamber shall go forth ;  
 And the wreath'd Bride from her espousal bed.

by God in proclaiming the Name of the Lord to Moses ; Exod. xxxiv. 5, 6. David also pleads them to God in Psalm lxxxvi. 15.

Ver. 14. *Relent and turn.* On man's repentance—"God repenteth Him of the evil." In the case of Nineveh, the monarch of that city used the same form of words : "Who can tell if God will turn and repent ?" Jon. iii. 9.

*Gift of blessing.* "After the captivity," remarks a Jewish writer, "the service of sacrifices alone returned to the Jews ; but that soon after prophecy,—the Ark, the Urim and Thummim, and the other things were wanting."

Ver. 16. *Hallow the Congregation.* For all have an interest in averting the judgment. Even the Bride and Bridegroom are summoned. The Law gave exemption for one year to the newly married from war and service, but all must lament now ; 1 Cor. vii. 5. "The wreath'd bride," כלה "kallah," from כלל "kalal," to deck with a crown.

17. <sup>1</sup>Between the Altar and the Temple Porch ; <sup>1</sup> Matt. xxiii. 35  
 The Priests JEHOVAH's Ministers shall weep :  
 And they shall say <sup>2</sup>pity Thy people Lord, <sup>2</sup> Ex. xxxii. 11,  
 And give not to reproach Thine Heritage, 12.  
 That they should be a bye word to the heathen ;  
<sup>3</sup>Why should they say among the people ; <sup>3</sup> Ps. xlii. 10.  
 Where is their God. cxv. 2.
18. Then shall <sup>4</sup>the LORD be jealous for His land : <sup>4</sup> Zech. i. 14.  
 And <sup>5</sup>His own people treat with clemency. <sup>5</sup> Deu. xxxii. 36.  
Is. lx. 10.
19. And the LORD will hear and say unto His people,  
 Behold and I will send to you <sup>6</sup>the Corn ; <sup>6</sup> Mal. iii. 10. 12.  
 And the new press'd out wine and golden oil :  
 Wherewith ye shall be full and satisfied,  
 Nor will I make you still the heathen's scorn.

Ver. 17. *Between the Altar.* The Altar of burnt offering stood before the Porch of the Temple ; 2 Chron. viii. 12 ; and between them was an open space of fifteen and twenty cubits ; there the priests worshipped and prayed, and thither they brought the sacrifice or victim of atonement.—*Dr. A. Clarke.* Here also Zechariah was standing when the people stoned him ; 2 Chron. xxiv. 20. Here the twenty-five idolaters, spoken of by Ezekiel—ch. viii. 16—turned their backs toward the Temple of the Lord to worship the Sun. *Pity thy people, Lord.*—So we pray in our Litany, “ Spare us, good Lord ”

*Give not to reproach.* Such reproach as the Psalmist deprecates while his enemies say daily unto him, “ Where is thy God : ” so also the Chief Priests blasphemed our Lord ; Matt. xxvii. 43.

Ver. 18. *Then shall the Lord be jealous.* The <sup>1</sup> “ *vau* ” then, frequently marks the apodosis of a sentence. The word “ jealousy ” is used twenty times in the Old

<sup>1</sup> Ex. x. 19.  
Jer. i. 14.

20. <sup>1</sup>Far will I move from you <sup>2</sup>the northern host,  
And thrust him to a land of drought and waste ;  
With his vanguard toward the Dead Sea East ;  
And his rear rank toward the Western Sea :  
And his foul odour shall come up ;  
And his infecting savour shall ascend ;  
For he hath set himself to do great things.

21. Fear not O Land :  
Exult thou and be glad ;  
The LORD hath set Himself to do great things.

Testament to express God's anger at the divided allegiance of His people, and fifteen times, as in this verse, to point out God's love and jealous regard for His people.

*Clemency.* חמל "chamol," to be tender ; Greek ἀμαλός ; Lat. molle ; Eng. mild.

Ver. 20. *Northern host.* צִפְּוֹנִי "tsephoni," northern, hidden or veiled in darkness, the final i having the same force as our ending "ern" in northern. The locusts are here primarily referred to, which, as Bp. Newcome says, might enter Judæa by the north, as Circassia and Mingrelia abound with them. Syria, also northward of Judæa, was infested with them. It is probable also that in this language the Assyrian armies are indicated, which entered Judæa from the north ; see Zeph. ii. 13.

The Dead Sea was east of Jerusalem ; Ezek. xlvii. 18. The hinder or Western Sea, was the Mediterranean, behind the spectator facing to the East, or the front.

*His infecting savour.* צָחַךְ "tsachan," "to ferment, corrupt." Driven by the wind into the sea, and cast upon the shore, millions of these locusts would thus perish, and putrifying would infect the air, and produce a pestilence, by which both men and cattle would die.—See Bochart *Hieroz*, vol. ii. p. 481.

Ver. 21. *The Lord hath set Himself to do great things.* The same language was



22. Be not afraid ye cattle of the field ;  
 For lo <sup>1</sup>the pastures of the desert spring : <sup>1</sup> ch. i. 19.  
 The fruit-tree also putteth forth her fruit ;  
 The Fig-tree and the Vine bestow their strength.
23. Exult then Zion's children and <sup>2</sup>be glad,  
 In JEHOVAH your own God ; <sup>2</sup> Is. lxi. 10.  
 For He will give you in measure the first rain :  
 And He will cause to fall for you <sup>3</sup>the rain, <sup>3</sup> Jas. v. 7.  
 The former and the latter presently.
24. Then shall the threshing floors be full of corn ;  
 And the vats overflow with wine and oil.

applied just above to the desolation wrought by the northern army. It is now by a striking contrast applied to the wonder working power of Jehovah.

Ver. 23. *In measure.* לְצִדְקָה "*litsedakah*," "*in righteousness*," in just proportion. Fuerst interprets it "copiously." The former rain fell after autumn, the latter in spring-time. The word מוֹרֶה "*moreh*," twice used in this verse, and in both places rendered in our version, "the former rain," bears also the signification of "a Teacher." Hence many of the old translators, Jarchi among others, render this, as in the margin of the Bible, "a teacher of righteousness." This interpretation the Vulgate adopts ; and it is worthy of remark that the coming of Messiah is compared by Hosea—ch. vi. 3—to the coming of the former and the latter rain.

*Presently.* Gesenius adopts this rendering for the word בְּרֵאשִׁיט "*barishon*," "*in*," or "*at the first* ;" or as our expression is, "at the first moment." Bp. Newcome renders it, "as aforetime." This necessitates an alteration of the initial preposition בְּ "*baith*" into אֶת "*eph*," which alteration the Syriac, Vulg. and Arab. versions sanction.

25. And I will recompense to you the years ;  
 The locust hath devour'd ;  
 The grub locust the wing'd and the full grown :  
 The army of My power ;  
 Which I have sent among you.

<sup>1</sup> Ps. xxvi. 26. 26. And ye shall 'eat in plenty and be full ;  
 And praise JEHOVAH's Name the LORD your God ;  
 Who wrought with you to magnify His power ;  
 And never shall My people be ashamed.

<sup>2</sup> Lev. xxii. 11, <sup>12.</sup> 27. And ye shall know I am <sup>2</sup>in Israel's midst ;  
<sup>3</sup> Is. xlv. 5. Even <sup>3</sup>I the LORD your God and none beside :  
 And never shall My people be ashamed.

Ver. 27. *And never shall My people be ashamed.* These words are emphatically repeated, from the last line of the preceding verse.

## CHAP. III.

1. And <sup>1</sup>it shall come to pass in the last days,  
<sup>2</sup>My Spirit will I pour upon all flesh ;  
 Then shall your sons and <sup>3</sup>daughters prophesy :  
 Your old men also dream portentous dreams ;  
 Your chosen young men see prophetic visions.

<sup>1</sup> Is. xliv. 3.  
 Ez. xxxix. 29.  
 Acts ii. 17.  
<sup>2</sup> Zec. xii. 10.  
 Jno. vii. 39.  
<sup>3</sup> Acts xxi. 9.

2. And on <sup>4</sup>the servants even and the handmaids :  
 Will I pour forth My Spirit in those days.

<sup>4</sup> 1 Cor. xii. 13.  
 Gal. iii. 28.  
 Col. iii. 11.

3. <sup>5</sup>And wonders will I show,  
 In Heaven and on the earth :  
 Bloodshed and Fire ;  
 And columns of thick smoke.

<sup>5</sup> Matt. xxiv.  
 24, 29.

Ver. 1. *In the last days.* After the coming of the Teacher of righteousness. "The same," says Kimchi, "as 'the latter days,' which always refers to the days of the Messiah."

Ver. 2. *On the servants even.* The word גַּם "*gam*," *even*, intensifies the sense. St. Peter, quoting this passage of Joel—Acts ii. 18—says, "On *my* servants, and on *my* handmaidens," supplying the pronoun where the prophet simply uses the article. The Jewish part of the early Christian Church at Rome was made up chiefly of manumitted slaves, or *servants*.

Ver. 3. *Wonders will I show.* In delivering His people from Egypt, God showed signs and wonders. So in the great deliverance and the new revelation of Christ: a Star appeared at His birth, and the Sun was darkened at His death.

<sup>1</sup> Is. xiii. 9, 10.  
Rev. vi. 12.

4. The <sup>1</sup>Sun to darkness shall be turn'd ;  
And the pale Moon to blood :

<sup>2</sup> Mal. iv. 5.

<sup>2</sup>Before it cometh—that Day of the LORD,  
The great and terrible.

<sup>3</sup> Rom. x. 13.

5. And it shall come to pass <sup>3</sup>whoe'er shall call,  
Upon JEHOVAH's Name shall be deliver'd :

<sup>4</sup> Ob. xvii.  
Rom. xi. 26.

For <sup>4</sup>in Mount Zion and Jerusalem,  
Shall be deliverance,

E'en as the LORD hath said ;

<sup>5</sup> Rom. ix. 27.  
xi. 5, 7.

And with <sup>5</sup>the remnant whom the LORD shall call.

Ver. 4. *The great.* "Great," observes Dr. Pusey, "because it is the horizon of Time and Eternity, and because great things will be done in it."

Ver. 5. *Whoe'er shall call.* To call on the Name of the Lord is to worship God ; thus Abram's worship is designated ; Gen. xiii. 4. "That Christ is the Lord or Jehovah here mentioned appears plain from Romans x. 13."—*Dr. A. Clarke.*

*The remnant.* As at the Flood, and at the destruction of Sodom, and of Jerusalem, a remnant only was saved ; "even so at the present time also there is a remnant according to the election of grace ;" Rom. xi. 5.

## CHAP. IV.

1. For lo in <sup>1</sup>those days and at that set time : <sup>1</sup>Jer. xxx. 3.  
Ezek. xxxviii.  
14.  
When I shall turn back the captivity,  
Of Judah and Jerusalem.
2. Then <sup>2</sup>will I bring together all the nations ; <sup>2</sup>Zec. xiv. 2, 4.  
And cause them to flow down ;  
Into <sup>3</sup>the valley of Jehoshaphat : <sup>3</sup>2Ch. xx. 26.  
And there <sup>4</sup>will I plead with them,  
For Israel My people and My Heritage, <sup>4</sup>Is. lvi. 16.  
Ezek. xxxviii.  
22.  
Whom they have scatter'd far among the nations ;  
And they have portion'd out My land by lot.

Ver. 2. *Valley of Jehoshaphat.* The allusion here perhaps is to the great deliverance God gave to Jehoshaphat from Ammon and Moab ; see 2 Chron. ch. xx. v. 11, 26. The valley there called the valley of Berachah, is still called "Caphar Barucha," valley of Blessing. Near Bethlehem are still three or four acres of ruins, with a valley below them bearing the name, slightly altered, "valley of Bereikut ; see Robins' Pal. iii. p. 275. The only valley called the valley of Jehoshaphat is the valley of Kedron, where Jesus suffered His agony and betrayal.

*Will I plead.* נִשְׁפָּטִי "nishpati." This word is in the niphal form, and signifies not judgment, but impleading at law, as in Acts xix. 38. The second Person of the Trinity here asserts that He will act as the Mediator or Advocate of His people in the conduct and argument of their cause or controversy with the nations. Then follows the Judgment in the "Valley of Decision."

*My land by lot.* חֶלֶק "*chalak*," to distribute by lot, *to be smooth* ; denoting a smooth stone, "*calculus*," used as a lot. Hence, also, Greek *κολαξ*, a flatterer or smooth man ; Lat. *glacies* ; Eng. *glass*. The same word is used twice in Is. lvii. 7. In the smooth stones, חֲלָקִי "*chalkai*," of the brook is *thy portion*

<sup>1</sup> Ob. xi.  
Na. iii. 10.

3. And for My people have they 'cast the lot :  
And the boy have they barter'd for a harlot ;  
And sold the girl for wine that they might drink.

<sup>2</sup> Am. i. 6, 9.

4. And what are ye to Me <sup>2</sup>O Tyre and Sidon ;  
And all the borders of Philistia :  
Will ye repay a recompense to Me ;  
But if a recompense ye pay to Me ;  
With whelming speed ;  
Your recompense will I turn on your head.

5. For ye have taken My silver and My gold :  
And My desirable and pleasant things ;  
Have ye brought to your temples.

6. And sons of Judah sons of Jerusalem ;  
Have ye sold to the race of the Ionians :  
That ye might move them far from their own border.

חלקך "*chelchaik*," that is, thou hast made them the objects of thy worship. Because of this trafficking with God's Land and People, Nineveh and Babylon were destroyed.

Ver. 4. *What are ye to Me*—they are of no account with God. *O Tyre and Sidon.* Tyre was taken by Nebuchadnezzar, then by Alexander, who sold more than 13,000 of the inhabitants into slavery.—*Diod. Sic.* Sidon was taken by Artaxerxes Ochus, and, as Calmet says, the Jews who obeyed the Persians, purchased Phœnician slaves, whom they sold to the Sabæans. See ver. 8 of this chapter.

*With whelming speed.* The words קל מהרה "*kal mehaira*," may denote a union of ease with speed. The Lord will prevail over his enemies. This the Emperor Julian's dying words acknowledged—"Galilæan, thou hast conquered."

7. Behold <sup>1</sup>I summon them forth from the place;  
Whither ye barter'd them yea even thence:  
And turn your recompense upon your head.

<sup>1</sup> Jer. xxiii. 8.

8. And I will sell your own sons and your daughters,  
Into subjection to the sons of Judah;  
And they shall sell them unto the Sabæans,  
E'en to a far off nation:  
For the LORD, He hath spoken.

Ver. 5. *My silver.* "The silver is Mine, and the gold is Mine, saith the Lord of hosts;" Hag. ii. 8. The Philistines dedicated part of the silver and gold they had taken to their idols. The word מַחְמָדַי "*machamadai*," desirable, is applied to idols; Is. xlv. 9. Mahomet is styled by his followers—"The desired one."

Ver. 6. *The Ionians.* יוֹנִים "*yevanim*." The descendants of Javan, the fourth son of Japhet; Gen. x. 2, 5. The title of the province of Ionia was extended to the whole of Greece. It is related that Athens, Ægina, and Corinth alone had 1,330,000 slaves. The great merchant Tyrians sold Jewish slaves into Greece and Egypt, in defiance of the treaty between Solomon and Hiram, king of Tyre. See Amos i. 6—9.

An old proverb implies that the Phœnicians sent *circumcised* slaves into the fields to reap the harvest when the note of the cuckoo was heard. "Cuckoo! ye circumcised to field."—*Dr. Pusey's Comment.* In the wars of the Maccabees a thousand merchants came to the camp of Gorgias "with silver and gold very much to buy the children of Israel as slaves," and, according to Josephus, with chains to secure them. See 2 Mac. viii. 34, and 1 Mac. iii. 41. From the book of Maccabees we learn that the average price of slaves in Judæa was £2 : 14 : 9. See 2 Mac. viii. 10.

Ver. 8. *The Sabæans.* The nation spoken of as marauders in Job—i. 15—dwelling afar off in Arabia Felix. See Ezek. xxvii. 22, and xxiii. 42.



- <sup>1</sup> Is. viii. 9, 10. 9. Proclaim <sup>1</sup>ye this aloud among the heathen ;  
 Consecrate war :  
 Wake up the mighty men ;  
 Let them rise up and let them approach near ;  
 All men of War.
- <sup>2</sup> Mi. iv. 3. 10. Beat ye <sup>2</sup>your coulters into sharp-edg'd swords ;  
 Also your pruning hooks into lance-heads :  
 Let the weak prostrate one say I am strong.
11. Gather in haste and come ye all ye heathen,  
 Assemble ye together round about :  
<sup>3</sup> Ps. ciii. 20. There will the LORD <sup>3</sup>bring down thy mighty ones.
12. The heathen shall be waken'd and come up ;  
 Unto the valley of Jehoshaphat :  
 And there will I sit to pronounce judgment,  
 On all the heathen round.

Ver. 10. *Swords.* חרב "cherev," *A sword, denoting edge, sharpness.*

*Prostrate one.* חלש "chalash." *Stretched upon the ground. See Zech. xii. 8.*

Ver. 11. *Gather in haste.* Let all the enemies of God join together ; let them even call the tillers of the ground to their assistance ; let them turn their agricultural implements into offensive weapons, so that the weak being well armed may confidently say I am strong ; yet, when thus collected and armed, Jehovah will bring down thy mighty ones,—for so this clause should be rendered.—*Dr. A. Clarke.*

Ver. 12. *The heathen shall be waken'd.* יעירו "yaiooro." This word is used in Job xiv. 12, referring to the resurrection.

*And come up.* Come up as into the Presence of the Most High for judgment.

- <sup>1</sup> Matt. xiii. 39. 13. Put 'in the sickle;  
 For red-ripe is the harvest:  
 Come get you down for the wine press is full;  
 The deep vats overflow;  
 For heap'd up is their sin.
14. Throngs troublous throngs;  
 In the valley of the Judgment:  
 For the Day of JEHOVAH draweth near;  
 In the valley of the Judgment.
15. The Sun and the pale Moon shall be obscur'd:  
 And the spher'd stars withdraw their shining light.
16. And out of Zion shall JEHOVAH roar,  
 And from Jerusalem give forth His voice;  
 And the high Heavens and the Earth shall shake:  
<sup>2</sup> Yet the LORD is a Refuge to His people;  
 And a Stronghold unto the sons of Israel.

Ver. 13. *For red ripe is the Harvest.* Red ripe, בשל "bashal." Cooked, i. e. by the sun; so "coquitur vindemia saxis."

Ver. 14. *Throngs troublous throngs.* המנים המנים "hamonim, hamonim." These words suggest the hum of a great multitude speeding to their own judgment and destruction. The same word is used, Ps. ii. 1, 2—"Why do the nations tumultuously rage together." The word is repeated, denoting the vast numbers, or referring perhaps to the good and the bad.

*Valley of the Judgment.* החרוץ "hecharoots." This word signifies to cut, spoken of sharp, severe judgment. This is the same valley as the valley of Jehoshaphat, "God judgeth," spoken of before.

Ver. 15. *The sun . . . obscur'd.* So at the Crucifixion, "the Sun was darkened."

Ver. 16. *And . . . JEHOVAH shall roar.* The voice of the Lord is thus also com-

17. And ye shall know I am the LORD your God;  
 Dwelling in Zion on 'My Holy Hill: <sup>1</sup> Dan. xi. 45.  
 And Holiness Jerusalem shall be;  
 And strangers shall not any more pass through her.
18. And it shall come to pass in the same day,  
 The mountains shall drop down with newpress'd wine,  
 And the hill tops shall overflow with milk;  
 All Judah's rivers shall flow down with waters:  
<sup>2</sup>And from the LORD's House shall a fountain spring; <sup>2</sup> Ps. xlii. 4.  
Rev. xxii. 1.  
 And water the Acacia wooded vale.

pared to the roaring of a Lion by the prophet Amos, ch. iii. 8—"The lion hath roared, who will not fear? the Lord God hath spoken, who can but prophesy?" Even thus shall the Lion of the Tribe of Judah utter His voice in judgment; see 1 Thess. iv. 16.

*The Heavens shall shake.* See Hag. ii. 6.

Ver. 17. "*Holiness Jerusalem shall be.*" So St. John in the Apocalypse saw "that great city, the Holy Jerusalem, descending out of Heaven from God, having the glory of God: and her light like unto a stone most precious, even like a jasper stone, clear as crystal;" Rev. xxi. 10, 11. Thus the Church of Christ, in the new dispensation, is without "spot or wrinkle, . . . holy and without blemish;" Eph. v. 27.

*And strangers.* "They went out from us, but they were not of us;" 1 John ii. 19. See Nahum i. 15, and Is. xxxv. 8.

Ver. 18. *New press'd wine.* Thus also the prophet Amos describing the restoration of Israel—"The mountains shall drop sweet wine;" Am. ix. 13.

*Milk.* חלב "*chalah*;" Greek γαλα; Lat. lac. A symbol of plenty—"land flowing with milk and honey."

*A Fountain.* מעין "*maon*," Omar, at the taking of Jerusalem, A.D. 634, was shown the site of the Temple, by the stream which issued through a channel from

19. Egypt <sup>1</sup>shall be for a strange desolation ; <sup>1</sup> Is xix. 1, &c.  
 And Edom shall be a waste wilderness :  
 Because of violence to the sons of Judah ;  
 For they shed innocent blood within their land.
20. And Judah shall remain to endless ages :  
 Jerusalem to successive generations.

beneath it, and there he built his mosque. This water was carried through the rock to the pool of Siloam, whence it flowed to the king's gardens ; Neh. iii. 15. "making glad the city of God ;" and finally discharged itself into the Dead Sea. See Ezek. xlvi. 1—12. Tacitus in his History mentions "fons perennis aquæ" under the Temple at Jerusalem. Travellers speak of it as still "a verdant spot."

*The vale of Acacias.* שִׁטִּים "shittim," was in Moab, on the borders of Palestine. This was the last station of Israel before entering the Land of Promise ; Numb. xxv. 1. The Acacia tree is a large desert tree, from which flows Gummi Arabicum ; its wood is hard, like ebony, and not liable to decay. Of the wood of this tree, the Ark, the Table of Shewbread, and the Altar of Incense were made.

Ver. 19. *Egypt.* מִצְרַיִם "Mitsraim," dual number, originally denoting Upper and Lower Egypt, from מִצָּר "mitsar," to shut in. At the time of this prophecy Egypt was in its glory. Now, as Keith says, its deserts cover regions which once placed it among the chief of the kingdoms. Its population of old was seven millions. In 1845 it was 1,800,000.

Edom, though nearest allied to Israel, rejoiced at her desolation. See Ezek. xxxv. 15. Her own commenced shortly after—Mal. i. 3, 4—although in Joel's time there was not a shadow of it. She was then the mart of all nations, and the centre of commerce. Petra, her ancient rock Capital, was the halting place of the caravans, and through her the wealth and merchandise of Arabia poured. "They that hate the righteous shall be desolate ;" Ps. xxxiv. 21.

21. And I will cleanse the blood I have not cleans'd :

<sup>2</sup>Rev. xxi. 3.

<sup>2</sup>For—ever doth JEHOVAH dwell in Zion.

Ver. 21. *I will cleanse the blood, I will pronounce innocent their blood.* See Is. iv. 4 ; Rev. vi. 10, 11.

*Ever doth JEHOVAH dwell.* שֹׁכֵן "*shocain.*" This is in the participle form, which in Hebrew has a *present* signification, thus emphatically denoting the abiding presence of God with His people—the presence of that "I AM," who hath said, "Lo I am with you alway, even unto the end of the world ;" Amen.













